

THE
Solace of SION, and
Foy of IERUSALEM.

Or Consolation of Gods Church in the latter
age, redeemed by the preaching of the
Gospell vniuerfallye.

Being a godly and learned exposition of the
Lxxxvij. Psalm of the Princelye Prophet
DAVID: Written in Latine by the reue-
rend Doctor VRBANVS REGIUS
Pastor of Christes Church at Zelle, in Saxo-
nie. 1536..

Translated into english by R. Robinson
Citizen of London, 1587.

Ioel 2. vers. 32.

But whosoever shall call vpon the name of the
Lord shall be saued. For in Mount SION and
in Ierusalem, shall be deliuerance as the Lorde
hath said, and in the remnant whome the Lord
shall call.

Currye: and for obedi.

psal. 45.
Regina à dextris
Dei. &c. vers. 9.

Rex concupiscet
ecorem tuum.
&c. vers. 11.



Psal. 113.
Qui facit muli-
erem orbā ha-
bitare cum fami-
lia sua, matrēq;
filiorum latam
fore. vers. 9.

phes 1.
Isa. 2. heb. 9
ay. 49

Qui Structor Ecclesie suae est, Angularisq; Lapis,
Rex S I O N & Salem, Leo Iudæ, Flosq; Iessæ.
Nutritiosq; creat Reges, Nutricelq; Reginas,
Ecclesie suae, protegat (inquam) C H R I S T V S:
Reginam ELIZABETH, Scuta & Regalia sua.
Liberæ vt S A R A E, filij multi fiant.
Donec nos in S I O N Dei, Ciuitateq; Viui,
S A L E M sic Cælesti congaudeamus omnes.

Har. 3.
eb. 13.

CIVITAS LONDON.

pl. 101. Annūciatur in Sion



ci. in Ierusalem vers. 36

nomen Domini & laus

Ex omnibus Ciuitatibus edificatis (O Deus) laus

To the Right Ho-
norable, Sir George Barne Knight
Lord Maior of the City of London, & to
the Rightworshipful his Brethren the Al-
dermen of the same, Grace, Mercy, Peace and
plenitude of Temporal and eternal
Beatitude in Christ Iesus our
Lorde and Sauour
Euerlasting.



KNOWLEDGE of GOD by
his holy wil, word, & works
omnipotent conceived, Faith
in his heavenly providence,
presence and promises al suf-
ficient perceived, and obedi-
ent thankfulness for his in-
estimable bounty, benefits &
blessings permanent received (Right Honorable,
Worshipfull, and Reuerend in the Lord) as they
are three most excellent plants of deuine vertue;
of whose fruite if our first Parents in Paradise, had
taken, tasted and digested aright, (as they did of a
contrarie) not onely their solace there had beene
without Sorrowe their ioy without anoy, and
their life without death, to the inspeakable solace
and infinite joy of the eternall GOD their Crea-
tor: But also both they and all their posteritie had
been freed from the thraldome of Sathan, sinne,
Death and Hell from time to time euen for euer.
For thereby in steede of knowledge, wilful bold-
nes: for want of faith, incredulitye: and for obedi-

The Epistle

into paine, prosperity into aduersitie, health into sicknes, life into death, and blessings into cursings: Albeit the same our omnipotent Creator, mercifull Redeemer & gracious sanctifier, according to his holy will, word and work, by his heauenly providence, presence, and promises by his bountie benefites and blessings, afterwarde (finding better fruites of knowledge, repentance, faith, and obedience in the) comforted and confirmed both the same, our first sinfull parentes & their seede after them. videlizer **SETH**, **ENOS**, **KAINAN**, **MALALIEL**, **IARED** & **ENOC** with long and happie daies vpon earth. Of which seauen **ENOC** especially euen aliuie (the rest of the fathers beholding the same) was from thence translated into heauen, not onely for a repentance vnto the nations in this life but also to signify the immortalitie of the bodies & soules of the Lords elect after this life euerlastingly: And hercupon the best approued Interpreters and writers gather that as the Lord in sixe daies created the world, & rested the seauenth day: so the same shoulde endure six thousand yeares, & the seuenth thousand shold be the Sabbath of eternal rest: and as the first sixe Fathers from **ADAM** to **ENOC** died by course of nature, and the seauenth was translated aliuie into Heauen, so during the first 6000. yeares death should raige in the world but in the 7000 should begin the blessednesse of life in the world euerlasting.

and mande

1000

Here then consequently (after **ENOC**) we now for our time haue great cause of consolation, To remember how yet in the first age, God calling **NOAH** (a rest or ceasing) with his famely into

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the Arke, and they obediently entring were saued
 when all the world besides were consumed. Gen. 6
 And how in the second age of the worde, S H E M
 (the renoumed) of whome the first Iewes came, &
 I A P H E T H (enlarged) of whome the first Gen-
 tiles came, both the sonnes of the same N O A H,
 should (being blessed) ioine handes together to-
 wards the building of the earthly S I O N and hea-
 uenly I E R V S A L E M : when their brother C A M
 (crafty) for his disobedience was accursed. Genes. 9
 And his children the Cananites an idolatrous and
 wicked people were confounded in their presum-
 tuous building of the earthly B A B E L. How also
 the second age expired, and in the 23. yeare of the
 third beginning, A B R A H A M (the father of a
 multitude) being called by God out of the Citie
 of H A R A N in Mesopotomia, into Palestine eue
 there amongst the infidels receiued the promise
 concerning Christ incarnate of his seed, that the
 world shoulde by him recouer the blessings that
 it lost through A D A M: Genes. 12. Which was by
 the will of God more amply perfourmed in the
 Lords couenāt vnto David (beloued) of the tribe
 of I V D A, the yongest sonne of I S H A Y : Who
 from keeping of sheepe being called to be a king
 ruled in S I O N and in I E R V S A L E M with great
 solace and ioy of his people: a Conqueror of their
 enemies, a comforter of their friendes, and as a
 princely deuine Prophecie the Lords annointed, re-
 ceiued the effectual promise concerning Christ
 incarnate to come of his seed, and the sure & safe
 stability of his everlasting kingdome. 2 Sam. 7.
 and though he builded not the Lord a materiall
 Temple, yet hee endeououred most religiously to

Anno Mūdi
 2000.

The Epistle

aduance Gods glorie in his congregation with deuine seruice and worship, according to the holie will of the Lord,solemply celebrating the same with heauēly harmony of sacred songes, and with Psalmes of prayer and praise: appointing AsAPH, HEMAN, IDITHVM, and the sonnes of KORACH, most skilful Musitions, to play vpon and sing to melodious instruments, with sweet solace & ioy in the Lord. After whom SOLOMON (peaceable) his sonn succeeding being appointed of the Lord to builde and beautify the Temple, for religion, wisdom, wealth, power, and prosperitie, incomparably florished at the first: But in his elder years forgetting God and falling vnto Idolatrie, he procured Gods displeasure, the hatred of his enemies and decay of his kingdome. And in the third age the Lorde thinking vpon his promise made vnto Dauid aforesaid, by his providence ordained the most godly, wise, prosperous and victorious kinges of IVD A, as Asa, Iosaphat, Ioathan, Ezechias, and Iosias, and after them, Cyrus, Darius, and Artaxerxes, kings of Persia: with Zerubbabel, Nehemias, & Esdias, their helpers to build the Lords house, destroy all Idolatry, bring the people out of Babilonical thraldome, and set them forwards in the way of the promised heauenly SION, and Ierusalē In whole daies also the Lord stirred vp his holy Prophets Esay, Ieremy, Ezechiel, Daniell and the rest to pronounce vnto the Nations his holy wil word & works, to preach vnto al true beleeuers his prouidēce, prelence, & promises in his church & kingdome by Christ, and his Gospel of euerlasting saluation. In the fourth age of the

Anno mundi
4000. Regni
Asa. 10

Dedicatorie.

the Prophets Christ Iesus the sonne of God came into the world for the saluation of al true beleeuers: who the very Gentiles of the east, at his first comming acknowledged & worshipped, the Iewes afterwards scattered here and there among the Gentiles, and many of their Rulers beleeued in him. Though the Pharises, Scribes and Hipocrites with other wicked Iewes despised his doctrine and persecuted his person, and his Apostles also: of whom the denying Peter, a penitent Pastor among the Iewes; and the persecuting Saule a conuert Paul among the Gentiles, were also mightie messengers & workmen of their maister Christ, when with the other Appostles and many christian Doctors, Martires and mebers of the Primitiue Church, vnder 12. persecutions for the same causes and effectes, liued and died the faithfull seruants of Christ, and Inheritours of the promised heauenly S I O N and Ierusalem. And as euen in that age the Romane Antechriste began his kingdome to constitute mans traditions a boue Christs institutions: whome Tyrants, Epicures, Sophisters, and manifolde miscreantes vpheld & had in honor. So euen then & in the fift age of the world the Lord God stirred vp good and gracious Emperors and kinges, godly spiritual persons, and religious mebers of his Church, to settle and defend his trueth and aduance the glory of his heauenly kingdome, to the subduing of the same Antechrist. And now are almost 600. yeares entred into the sixt age of the world, the Lord in his holy wil, word and work perfourming his prouidence, presence, and promises in his church and kingdome euerlasting (by gathering the same out of euery Nation, the faithful of his flock) who shal partake with him of the celestial solace & infinite ioy in the heauenly S I O N and Ierusalem, in the Sabaoth of

anno Christi. 1.

Anno mundi, 3970.

Anno Christi. 1004.
Mundi 5004.

The Epistle

Rom. 16.

1 Cor. 13.

eternall rest. Towardes the well wishing wherevnto (Right honorable worshipful, & reuered in the Lord) like as the Apostle Paul writ his louing salutations vnto the Romanes, at that time the chosen church of Christ, and (amongst some of them engrafted in the true faith before himselfe was called) praised the to salute **V R B A N V S** his fellow helper in Christ: So do I most humbly, and hartely, reuerently, & dutifully recommend vnto your honour and worships godly & favourable acceptations of this short, but sweet Psalm, this little but learned labour, published by so faithful a fellow helper of Paul, this **V R B A N V S R E G I V S** or king ly Citizen of Christ in our time. who as he being present in spirite, though absent in body for two yeares, sent the same in latine as a token of remembrance vnto the worshipful Senators of Hamborow, his friends: So I a poore Citizen of **L O N D O N**, & wel willer of your worships my good benefactors, doe dedicate & consecrate this my translation of the same In perpetuum *Mnemosinā prōptirudinismē in prēcatione & prax- in pro pietatibus vestris.* And so humbly beseeching your honour & worships to accept my great good wil in so smal a substance, though great in effect. I hartely pray for the happy & long encrease of Gods benefites and blessings. vpon this City terrestiall & for the endles perfructiō therof with Christ the immaculate Lāb, his Angels, elders, & thousandes thousandes of his elect vnto whome with the father and the holy Ghost, they incessantly shal ascribe all power, & riches, and wisdom, and strength, and honor, and glory, and praise. For euer, and euer. So be it.

Your honors and worships humble
Orator. Richard Robinson,

The Lxxxvii Psal.

according to the Hebrues :

Whereof the Title is
attributed

A Psalm or Song of the SONNES
of KORACH.



V G V S T I N E

saide well, that this
Psalm was very
brieft in circumstance
of wordes, but greater
in substance of all the

Tome 2. opus
rum suorum in-
terpretante
Psalmos.

sentences. For whereas it hath but seaven verses onely, yet notwithstanding it describeth profoundly the Church of Christ, the Heauenly Ierusalem, the spirituall Sion, as the fruitfull Mother both of the Iewes and Gentiles: what a one, & how large she shall be, when as she shall not only haue Citizens from among the Iewes, but from among the Gentiles also, throughout the whole worlde. And out of this Psalm learne we that Article of our faith, I beleue there is one Catholike holy Church, the Communion

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of Saintes: And I suppose this is euen
 very specially necessary for this our age,
 that we may exactl^y learne, and daylie
 handle this Article out of the holy Scrip-
 tures, leaste we be seduced either by the
 Anabaptistes and Chiliafts of our time,
 carnally vnderstanding the predictions
 of Prophets concerning the Church: ei-
 ther els be carried away with admirati-
 on of their glorious and statel^y Titles,
 who at this day thruste forth into Chri-
 stians the inuentions of mans bzaine,
 for, and in stæde of the true worshipping
 of GOD, vnder pretēce of the Church.
 As if the Church (of whome we daylie
 make mention in the Apostolike Credo)
 were either a worldl^ye pollic^ye, or the
 Autho^r of infinite tradicions, which at
 this day false and tyranicall teachers of
 this latter age do cast (as it were snares
 into the consciences of christian people,
 (like as the Prophet Ezechiell in his 13.
 Chap. speaketh of those deceiuers) That
 they mighte slaye the Soules of them
 which die not, and giue life to the soules
 that liue not: in lying to my People
 which belecue their lies, Verse, 19.

A certain sect
 which belee-
 ued that
 Christ should
 reign 2 1000.
 yeares onely.

Chiliafte in
 egipto exorti
 anno mundi.
 361.

Anabaptiste,
 in Germania.
 anno Christi.
 1534.

The Lxxxvii Psal.

Her foundations are vpon the
 holy Hilles. Pars 1.
 vers. 1. The Lord loueth the Gates
 of Sion more, then al the dwell-
 ings of Iacob. Pars 2.

PAULE the Apostle wrote in 1.
 Cor. 10. That all thinges happened
 to the Iewes in Type or figure (as
 it were) vnto a People Tipicall or
 figuratiue: wherfoze we will here hence
 enter our purpose, from the Type vnto
 the trueth, and from the shadowe vnto
 the Light it selfe. What notable thing
 soeuer is any where in the Scripture
 mentioned as touching Sion, Ierusalem.
 Iuda and Israel, what so deuine promises
 of Christ and his everlasting Kingdome
 are any where set downe) all this doth
 the carnall People of the Iewes referre
 vnto themselves, and the earthly Sion &
 Ierusalem. Wherfoze in these and such
 like Prophecies, the Iewes notably flat-
 ter themselves, and most arrogantly de-
 spise the Gentiles in comparison of them-
 selues. Because as S. Paule sayeth 2.
 Cor. 3. Those Gentiles haue the covering

The shadowe
 of the Lawe
 without faith
 cannot be
 vnderstood

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vntaken from their hearts, as in the reading of the Olde Testament, and the Kingdome of God is taken from them. They also erre not knowing the Scriptures, neither shall the Veile or Couering of their vngodly ignorance be taken away, except they first be conuerted vnto the Lord. verses 14. 15. 16. So (as whiles they embrace not IESVS of Nazareth for theire true Messias or Sauour, for promised in the Lawe and the Prophets, and sente vnto vs from God in the last week of the yeares which Daniell declareth Cap 9. vers. 27.) but imagine themselves another Sauour or Sacrifice offered I know not whom) it is impossible for them to vnderstande the sacred misteries of the Gospell in the Prophets, which are not vnderstode but by the gouernment and guide of the spirit of Christ, who speaketh in the Prophets. And none haue the spirit of Christ, but they which belecue in Iesus Christ.

Wherefore, also in this Psalm as yet still pleasantly dreame they, of that same auuncient Cittie of Sion in time past ouerthrowne and laide waste by the Romans. (as Daniell also witnesseth)

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neuer to be restor'd againe. But the Church of Christe which hath the holy Ghost, and thereby also true understanding of the Scripture, knoweth indeede, that, Ierusalem and Sion was in time past beloued of God: For, at Ierusalem was the Priesthoope of the Levites, the Sanctuarie propitiatorie, a place dedicated for religion or true worshipping of God, that same notable treasure of sacred Scriptures, the Law and the Prophets, wherein is the Gospell of eternall saluation. And in Ierusalem was the Kings royall Throane, vpon the which should sit that same true King of Israel, the Messias which was to be boyn of the seede of David: but, all this should come to passe in a certaine other order, then other Kinges had their government:

In this Sion were glorious thinges begun: For the same Ruler ouer Israel (Iesus Christ) came into this Sion, and into his holy Temple. Malachy. 3: Wherein preached he the vnsearcheable Riches of his grace: Wherein beganne he that mighty Kingdome of his, by the wordes of his Gospell and by his spirite, which was miraculously powred vpon his A-

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posses in Sion. The Law and the Prophe-
ts were in that place accomplished :
For, Iesus of Nazareth the sonne of Da-
uid after the flesh, the true Messias came
into Sion, riding vpon an Asses Colte,
the true and eternall King of Sion : and
in the same Citie celebrated the true
feast of Passouer, and near vnto the same
offered vpp himselfe to God his Fa-
ther, the full accomplishment of all figu-
ratiue sacrifices : the sacrifice of true re-
demption, and the verie immaculate
Lambe died he at the feast of Easter for
the sinnes of all the worlde : and all this
did he the alone high Priest, who with
one onely oblation purchased euersla-
sing redemption vnto Israell.

Out of Sion afterwards plentifully
issued the Gospell of Gods grace into
the worlde, by the Apostles : And the
Primitive Church, which at the first
was but very small in number, wente
out of Sion, and disperst her selfe into the
four partes of the worlde, that the Scrip-
tures might be fulfilled, Concerning
the calling of the Gentiles vnto the
grace of the Gospell. The Church (I
say) knewe even the earthly Sion to bee

Mat. 21.
Mark. 11.
Luke, 19.
John 12.

I say.

Michas. 4.

and Ioy of Ierusalem. †

for a season beloned & preserved of God, vntill Siloh, (that is) the promised Saviour came into her: and out of her (by the remnants of Israll saved:) should Sion the true Church of Christ come forth into all the worlde, as the mother of all true belouers in Christe. And shee also knewe euen that same Sion in Canaan to haue ben a figure of the true Sion, the Church of God dispersed throughtout the worlde, which is the heauenly Ierusalem: As it is also saide by S. Paule 13. Hebr. Ye are come vnto the hil of Sion, and to the Cittye of the liuing God, the heauenly Ierusalem &c.

Although therefore the Holy Ghoste fore-propheessed these things touching the earthly Ierusalem, and the earthly Sion, as by a Type or Figure: yet he intituled this Psalmes especiallze of the true Sion, the Church of Christ, which is to be gathered from among the Iewes, and Gentiles also: neither had he respect onely vnto the earthly Cittie, & her walles of stone, but vnto the spirituall Cittie, and her spirituall Situations, and vnto farre greater matters, then the faithlesse Iewes could conceiue of.

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The holye Ghost chiefely recorded this, touching The holy Cittie the newe Ierusalem, descended from Heauen, prepared as a Bride, trimmed for her Husbande: Apoc. 21. vers. 2. And as S. Paul saith in the former Epistle and 11. Cap. Heb. Hauing the foundationsof the Citie, whose Builder and maker is not man alone, but GOD himselfe made man, verse. 10,

The holy Ghost premeditated this, as concerning the true foundation of Sion, The liuely stone, of men indeed refused, but of God chosen, and had in reputation. Mat 21. He foresignified the liuely stones also builded (vpon the approoued corner stone, chosen, precious, and liuely.) as that spirituall house, the Tabernacle and Temple of the liuing God. Yea, he prefigureth The Mountaine of the house of the Lord, prepared in the toppe of the Mountaines, exalted aboue the Hilles: wherunto the People shal runne, and many nations shal make haste, as it were vnto a Fort of refuge, to learne the waies of the Lorde, and to walke in his pathes, Micheas 4. vers. 1. and 2.

Ephes. 2.

The foundation of the Holy Cittie.

and Ioy of Ierusalem 5

He in whome and for whome God hath promised true and assured benefites vnto his elect, is King not of this world, nor an earthly person, but is spirituall, heavenly and eternall.

By Christ we are nombred amongst the Citizens of the heavenly Ierusalem,

Wheresore, the elect ones of **G O D** are not to looke after the benefites of this worlde, for the which we neither were baptized, nor haue belaued. But we must seeke for the assured good things incorrupt and eternall.

Undoubtedly Augustine saith verie godlyly, wryting vpon the 91. Psalm. We are not Christians, but for the world to come: Let no man hope for the good things in this life, let no man promise him selfe the prosperity of the world because he is a Christian. No Cittie vpon earth (which shal soone perish) must we look for, but the true Cittie, whose walle and foundation God himselfe is: vpon whom all the praiers of the godly ones do rest, of whome, (in the exilement of this life) they are continually mindfull, as of the true Cuntrey: To the possession whereof they refer and wholly bend all the determinations and deedes of their life. For they seeke after true glory, honour, and

Augustin^s in psal. 91.

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bleſſed immortalitie, which they finde not in Citties and tranſitorie benefites of this Countrey, but in the heauenlie Kingdome or Cittie of God. Wherebence hath this Pſalme that ſame his abrupte beginning, ſo; it ſaith, Her foundations when as notwithſtanding there is not any one word goeth before in the verſe, concerning the ſame Cittie. Wherefore the Pronounne Relative (Her) is to bee referred vnto the Church of God: which bee nowe not as a Queſt or inhabitant but as a ſelow Citizen of the Saintes and houſholde ſeruaunts of God, (by the ſpirite reuincing) ſawe with the eyes of Faith, and ſore ſighed after with moſte ſeruent prayers: as he which knew that there is no reſt, peace, life, nor ſaluation without the Limittes of this Cittie of God.

Such cogitations Chriſtians haue, (whole conuerſations are in heauen) as Paule ſaith, Philip. 3. Who when they are riſen from the death of ſinne, ſeek for and are carefull after heauenly things and not earthly thinges. Colof. 3. Who alſo ſay with St. Paul. Now liue I not but Chriſt lieth in me. The world is to me

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crucified, through Christ and so am I to
the world. Galat. 6

2. Galat.
20. verse.

Wherefore this same Citizen of the
heauenly Ierusalem, meditating many
things with himselfe, of the blessed Citty
of the holy ones (being full of the holye
Ghosse) bursteth out into the wordes of
this Psalm: which Psalm is a conti-
nuall testimony of the godly cogitations
of that man, concerning the Article of
the faith, I belecue the holy Catholike
Church, the Communion of Saintes:
For, what thing we loue from our hart,
of this we thinke continually, and wee
kepe it not in secret: but we afterwards
spare no speach euen vnto the full publi-
shing thereof, according to that saying:
Out of the abundance of the heart, the
mouth speaketh. Math. 12. vers. 34. Da-
uid therefore saith. Her foundations (vn-
derstand of the Citty) which I loue with
most earnest minde, wherein but (vn-
knowne to me) I am yet made safe or
preserved by hope: wherein for euer (the
Saviour of the world so vouchsafing) I
shall still remaine, are in the hill of Ho-
linesse, for so saith the Iewe, we shoulde
say in the holy Hilles.

What maner
Citizens they
of the heauen-
ly Ierusalem be

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In worldlye
or humane
thing no-
thing perpe-
tually firme.

Citties of this mortall life, bee they
fenced or defended with how strong so e-
uer muniments or Bulwarkes, are yet
not withstanding builded vpon the sande:
For whatsoever mans hand buildeth,
the same can it also cast downe. There-
fore, Citizens of earthly Citties cannot
dwell in sufficient safetie: all their Rit-
ches, yea life, and finally whatsoever
they haue, are laid open to their enemies.
Wherefore we rightly then say, that no
earthly Cittie hath her foundation in the
Hilles: For although no enemies assault
the same, yet time is the consumer of
thinges, and corruption at length wa-
steth those thinges which haue bene in
this world most strong: but the founda-
tions of this Cittie are sound, firme, and
perpetuall, because they are in the
Hilles.

The holy
Citty hath all
things perpe-
tual, firme and
sure in the
Hilles.

Abdias. Cap. 1

What then? are not earthly Citties
also in the hilles? is the Citty safe which
is situate on the hilles? Why then saith
the Lord by his Prophet Abdias, To the
Hilles of Seyr, and the dwellers thereon
The pride of thy heart puffed thee vp,
because thou dwelst in the clefts of the
Rockes, whose habitation is hie, thou

and Ioy of Ierusalem.

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sayest in thine hart, who shall bring me vnto the ground? The Lord maketh answer to the bragging of the Edomites: If thou exalt thy selfe as the Eagle, and make thy nest among the starres, thence will I bring thee downe (saith the Lord) And surelye though Ierusalem were in the olde time builded in the mount Sion and the little hilles: yet notwithstanding it was easie to be assaulted and beaten downe of their enemies, the Chaldeans and the Romans.

All earthly buildings be they neuer so strong and stablished in the hilles and Rocks, are yet builded vpon the sand: Because they shal in time fall to y^e ground and perish. Wherefore the Prophet here speaketh of other hilles, as the Hebrew *Psalm* declareth, which signifieth holines. Wherefore those foundations are in the hilles of holinesse, that is, not in earthlie hills, but in the Heauens. For y^e foundation which this citie hath, Is that immouable Rocke (Mat. 16.) whereupon the Church is builded, and standes to the vtmost against the gates of hell. Whereof the Apostle mentioneth. No man can lay any other foundation, then that which is laid

Carafs!

Hilles of holines.

Christ is the foundation of the church

The Solace of Sion,

Ephes 2 verse.
10. 11. & 22.

even Christ Iesus, 1 Cor 3. ~~Wherefore~~ the
Apostle when he speaketh of that blessed
Cittie, he weth openly this foundation :
and saith, Those Cittizens (that is Chri-
stians) are builded vpon that foundati-
on of the Apostles and Prophets, Christ
Iesus himselfe being the Head corner
stone, in whom, what building soeuer is
coupled together, groweth vnto an holy
Temple in the Lord : In whome ye also
are built together, to be the Habitation
of God, by the Spirite.

Why the
Citty is cal-
led holy.

1 Cor. 6.
vers. 11.

The Cittie is holpe, firme, and eter-
nal, & it hath Cittizens euē the holy ones
as the Apostle euery where calleth them :
For although they be sinners born, yet
in that Cittie they are regenerate of wa-
ter & of the spirite : yea, They are iustifi-
ed by faith, and sanctified by the name of
Iesus, and by the spirite of our God. And
all things which are without this Cittie
are prophane and abhominable before
God. In this Cittie onely is true holi-
nesse, (as the Prophete Abdias saith
vers. 17) But vpon mount Sion shall bee
deliuerance, and it shall bee holpe. And
the Prophete Esay declareth, Cap. 4.
Then hee that shall bee left in SION,

and Ioy of Ierusalem. 8

and hee that shall be lefte in Ierusalem
shall be called holie, and euerie one shall
bee written among the liuing in Ieru-
salem, when the LORD shall wash
the filthinesse of the daughters of Sion.
verses 3. & 4.

The Lord loueth the Gates of
Sion, &c. Pars. 2.

This latter parte of the first verse
sheweth how fatherly the Lord lo-
ueth vs for Christs sake, the founda-
tion of this Citty, vpon whome
we are builded, as a spirituall house.

We are belo-
ued of God.
for Christs
sake.

The Lord saith he loueth the Gates
of Sion (that is) the Church of Christs.
For, we are beloued of God, for his sons
sake, Through whom we haue obtained
reconciliation: when as (before we were
not yet reconciled through the death of
his sonne) we were the enemies of God.
Ephes. 1. Rom. 5. And he loueth vs aboue
all the Tabernacles of IACOB: So
much as to the figure of outward the we
pertaineth, wee know out of the Law of
Moises, howe the Gates of the earthly
S I O N, the Citty Ierusalem was so

The Solace of Sion,

Ierusalem was
ordained for
deuine seruice

ordained for the worshipping of **G O D**
in the olde age, That it should not bee
lawfull for any to offer sacrifice, but with
in the sanctuary of the Cittie, Deut. 12. 2.
Par. 6.

Wherefore, although there were ma-
ny Synagogues in Canaan, and many
places wherevnto the people resorted by
companies, yet notwithstanding Ierusa-
lem alone had the Temple, and Wallace
royall of Dauid, and was called the holy
Cittie, as the Prophet Esay sheweth cap
52. Put on thy Garments of beautie O
Ierusalem, thou holie Cittie: for hence-
forth there shal no more come into thee
the vncircumcised and the vnclean. ver. 1
And in his 26. Cap. he saileth, The Citti-
zens of that Cittie, are called an holie
people, redeemed of the Lord. verse. 12.
And this Prophet Dauid in his 78. Psal
singeth The LORD hath chosen the
tribe of I V D A, the hill of S I O N,
whom he loued. vers. 69. Al those things
which are spoken of the earthlie Ierusa-
lem, in figure, are to be referred vnto
Christe Catholike Church: which spiri-
tuall Cittie the Lord loueth aboue al the
dwelling places of Iacob, which long

agoes wer shadowes and figurers, things temporall, by which notwithstanding the heauenly Cittie of Christians (euer during) was here shadowed.

verse. 2 { Veye excellent thinges are
spoken of thee thou Cittie of
God, alwaies.

If we learne this verse aright, we shal mozeouer recite y Article of the Catholike Church in the Simbole of our Crede, daily not vainely and without faith: For, the Church is in this place called the Cittie of God. But some would say, is not God euery where? yea euen among the Turks, why the is the Church onely (that is) the congregation of Christians, called the Cittie of G D D? For, Esay the Prophet saith Cap. 66. Heauen is my seat and the earth is my footstool.

I answer, God is euery wheare by power and essence, but not euery whear by grace, but in Christians onely, whoe beloeue in Christ the Mediator: There is God saide to dwell in his Church, because the Church is that peculter people of God, sanctified in the blood of Christ.

God though
he be euerie
wher by pow
er & essence
yet he is by
grace present
with the faith

The Solace of Sion,

consecrated to God in Baptisme, by the
holy Ghost: that it may be a lively Tem-
ple and Tabernacle of God, wherein he
dwelleth, whereinto he poureth out his
holy spirit with his gifts, & on which he
bestoweth (thzough Christ) incorruptibi-
lity and eternitie. For, as touching Chris-
tians, God specially saith in 26. Leuit. I
will set my Tabernacle in the midst of
you, and my soule shall not loath you: I
will walk amōgst you, and I wil be your
God, and you shal be my people. vers. 11
which place y^e holy Apostle S. Paul 2 cor
6. referreth vnto all Christians which are
the people of God & the true Church of
Christ. ver. 19. And y^e holy Euangelist S.
John, in reuel. cap 11. writeth. Behold, the
tabernacle of god is with mē, & he wil be
with thē, & they shall be his people, and
God himselfe shal be their god with thē
And the Prophet Ezechiel saith cap. 37.
My tabernacle shall be in thē, and I will
be their God, & they shal be my people
vers. 27. After this maner doe the Pro-
phets cal Christians the City of God:
As it is in the 46. Psalm, The riches of
the flood shal make glad the city of god
the most highest hath sanctified his Ta-

bernacle God is in the midst of her therefore she shal not be remooued, God will giue help vnto her and that right early.

And hereupon Aurelius Augustinus that reuerend and most exercised deuine in Scriptures, when as he did confute y^e Romanes blasphemies (by reason of the irruptions of y^e Goathes) slaundering the way of trueth, calleth the Church, that is the cōgregation of Christiāns (because she is predestinate to raigñ wth God for euer) the city of God, as in his first booke vnto Marcellinus appeareth, for, he was persuaded by the sacred Scriptures, y^e there wer two cities: One, the church of God which (here amongst the vngodly in this world) living by faith in Christ, hath her perigrination or sojourning frō time to time & place to place: the other is of this world, or pertaineth to the Deuil, which hath y^e vngodlie ones, not believing in y^e gospel of christ, vessels of wrath, prepared for euercasting destruction wth the deuill & his angels. He deriueth y^e City of God as beginning at Abell, who was a Sojourner in this world, by grace predestinate vnto life, by grace a stranger on earth.

The Solace of Sion,

The other he bringeth from Cain the murderer, which was first borne a Citizen of this world, of whome it is read, that he builded a Cittie: But of Abell a Pilgrim in this world, we read not that he builded any Cittie.

This Cittie then of the holie ones is from aboue, although it bringeth forth Cittizens beare in this worlde, in whom it liueth Stranger-like, vntill the time of her Kingdome come: when as she shall gather together all her Cittizens rising againe to life euen in their bodies, when the Kingdome promised shall be geuen them, where with their Prince the King of all holie ones they shall raigne worlde without end, as the saide Augustine diligently handleth in Lib 15. Cap. 2. De Ciuitate Dei.

The Psalmograph therefore here saith, Very excellent things are spoken of thee, thou Cittie of God: For we except wee sleepe all too sluggishly, and neglect our benefites to come, it shall wel please vs to search out and discerne, what glorious thinges these may bee, which are spoken off, touching, oz in the Church of

leene in Christ, and confesse Christ.

First and foremost, who hath at any time explained this praise-worthy Title euen by dignity, That Christians are called the Cittye of God? For in this one Tytle all good things are vnderstode, namely, y^e she inioyeth very good Lawes, a most wise Magistrate, faithfull & most learned Teachers, inuincible Warriours a quiet and most obedient People, true Peace, and Safetie, true Holinesse, Righteousnes, true Joy, sure or certain knowledge of speciall things, and briefe true life and Saluation: for so is this Citie called, because God dwelleth in her, as in his owne house, his beloued and holye Tabernacle. And where God after this manner dwelleth by grace, I praye ye, what good things may be wanting? doth not such a one dwell safelie? And the Citie so safe insulteth with S. Paule against her enemies on this manner: If God be on our side, who can be against vs. Rom 8.

Christians
are called the
City of God.

Her Excellen-
Members;

Wherefore, if God be King and Lord in her, there must needs be in her absolute felicitie by al meanes: that is to say, Righteousnesse and euermlasting saluation.

The Solace of Sion

Christ the king of glorie with al his god
graces dwel in the Church: by god right
then both Paul, first a persecutor, and af-
terwardes a builder and defender of the
Church, call her glorious, as in Ephes 5.

And what are these Glorious thinges
which are spoken of in or touching this
Church?

The glorious
Titles of the
holy Church.

The Church is called The holy and
beloued spouse of Christ, Ephes 5. whom
(as Oseas saith) Christ the king of glory
hath married vnto himselfe for euer, in
righteousnes, in iudgemēt, and in mercy
and cōpassiō & faith, that she may know
how he is the Lord, cap 2. vers. 19 & 20.

The Church is thus diuersly also called,
The City of the living God, Heb 12. Esa.
60. The city of the great king, a beauti-
full place, and the ioy of all the whole
earth, Psal. 47: vers. 2.

The people that dwell therein shall haue
their iniquity forgiven. Esay. 33. vers. 24.

The body of Christ. 1 cor. 12. Ephes cap 1.

The pillar and ground of truth. 1 Tim. 3.

Mount Sion, the heauenlye Ierusalem,
Heb. 12. vers 22.

The hill of the Lord, the holy hill, Esay.
2. & 63.

The Temple of God. 1 Cor. 3. vers. 17.
 The Horne of saluation exalted in the
 house of Dauid, the seruāt of God. Luk. 1
 The house of God. Heb 3. 1 Tim. 3.
 The house of Iacob, the seat of Dauid.
 Esay. 9. Luk. 1. A City sought out, and
 not forsaken. Esay. 62. vers. 12.

Of this Ierusalem it is said Psal. 147
 Thy God hath made the Barres of thy
 Gates strong: he hath blessed thy Chil-
 dren in thee: He setteth peace in thy bor-
 ders, and satisfieth thee with the flower
 of wheat. verses. 13. and 14.

The Queene on the right hand of God
 in a vesture of golde of Ophyr, wrought
 with needle worke: Psal 45.

The King shall haue pleasure in thy
 beautie. ibidem. verses 9 and 11,

Of this City (saith the Lord) I will be
 a wall of fire round about her, and wil be
 the Glorie in the midst of her. Zach. 2.
 In Sion wil I giue saluation and my glo-
 ry vnto Israel. Esa. 46. vers. 13.

The vineyard of the Lord. Esa 5. vers. 1

The Sister of Christ, Cantic: 5. vers. 1.

My Doue is alone, and my vndefiled
 Cap. 6. vers. 8.

The Garden enclosed, a Spring shut vp,

The Solace of Sion

and a Fountaine sealed vp. Cantic. 4.
verse 12

An Orcharde of Poungranets, with
sweet fruites. &c. Cantic. 4. vers. 14.

The peculier people of Cod, and fol-
lowers of good works, 2. Titus, ve. 14.

A Sprituall House.

A holy Priesthood.

A Chosen Generation,

A Royall Priesthood.

A Holy Nation.

A People which haue
come out of darknesse
into light.

1 Pet. 2. cap.
vers. 9.

The Heritage of God. Esay. cap. 19.

Of this Cittie it is saide. I will make
an euerlasting couenant with you, euen
the sure mercies of Dauid my faith
seruant. Esay 60.

The Nation and Kingdome which wil
not serue thee, shal perish from the earth
Esay. 60.

I will giue my lawe in their inwarde
partes, and write it in their heartes, and I
will be their God, and they shall be my
people. Ieremy. 31. verse. 33. And they
shall all knowe me from the least to the
greatest, and I wil forgiue their iniquity

and Ioy of Ierusalem, 13

and remember their finnes no more
verse 34.

But to knowe GOD is eternall life,
Iohn 17.

The Lord buildeth SION, Psal 102
vers. 16.

In SION is the Lords name declared,
and his praise in Ierusalem, ibidem,
vers 21.

The blessed of my Father. Math. 25.
For whom the kingdome of God is prepared
from the beginning of the world.
vers. 34.

The Chldre of God, Hosea 1, Iohn, 1
Galat 3, phil 2.

The Heires of Christ, and Co-heires
with Christ, Rom. 8.

The fellow-Citizens with the Saints,
The householde seruants of God, Ephes 2
vers. 19.

The Vessels of glorie. Rom 9, vers 23.
As Lights shining in the world, 2 phi
verse 25.

Juda and Israell, Hosea 1, Rom. 2, and
9. Which names are full of miseries,

The Children of promise, Gallat 3,
vers 29. 4. and 28.

The Children of SARA the free

The Solace of Sion,

woman, Gal. 4. vers. 31.

The Church builded vpon the Rock, against which the Gates of Hell shall not preuaile. Math. 16. ver. 18.

Called Christians as of the Lord Christ, Act. 11. vers. 26.

The seed of Abraham, Gal 3. vers. 29.

The kingdome euerlasting of the Messias, Abdias. cap. 1. ver. 21. 2. Pct. 1.

The brethren of Christ, Psal. 31

The holy ones, Rom. 1.

The new man. Ephes. 2.

New Creature in Christ. Gal. 6.

A Garland of glory shalt thou be in the hande of the Lord, and a royal Diadem in the handes of thy God Esa. 62. vers. 3.

And thou shalt be called Hiphzibah (*that is*) My delight is in thee. vers. 4.

The fauor of God towards his Church. Of her it is said by the Prophet Esay cap 54, Feare not, for thou shalt not be ashamed, neither shalt thou be confounded. vers. 4. For a momēt, in mine anger, I hid my face from thee for a little season, but with euerlasting mercie haue I had compassion on thee, saith the Lorde thy Redeemer. vers. 8.

My mercy shall not depart from thee neither shall the couenant of my peace,

and Ioy of Ierusalem: 14

fall away (saith the Lord) that hath compassion on thee. vers. 10.

Of her againe, Esay. 60. I will make thee an eternall glorie, and a way from Generation to Generation, vers. 15. Thou shalt call Saluation thy Wa les, and Praise thy Gates. vers. 18. The Lord shall be thine euerlasting light. vers. 20.

Juda shall be saued, and Israell shall dwell safely. Jeremy. 23. vers. 6. And in Esay againe cap 49. Though a woman for get her Childe, yet will not I forget thee O SION. vers. 15. Beholde, I haue graue thee vpon the palm of mine hands thy walles are euer in my sight. vers. 16.

Briefly, out of Sion was the true Messias, and Sauour of Israel looked for, as Dauid singeth in the 14. Psal. Who shall giue saluation out of SION vnto Israell? vers. 7.

The Messias
promised out
of SION.

And S. P A V L E saith Rom. 11. Out of SION shall hee come which shall deliuer. &c. vers. 29.

And GOD by his seruants the Pro phets & Apostles throughout al h Scrip- tures hath spoken glorious thinges in figures, and euident promises: For shee hath Promises of this present life, and
of the

The Solace of Sion,

of the life to come. 1. Tim, 4.

Bar.

After this maner hath the græke text as in Latine (de te of thé) But the true meani. of þe Hebꝛue hath (in te) in thé: & this pꝛejudiceth nothing to vs, for both are true. Those excellent things which I haue made mencion off, are spoken of the Church, by the Prophets and Apostles, and in the Church: For, what other thing are they, but sacred holy misteries of the Gospell, touching euerlasting life & saluation, which surely are dailie preached and sounded forth both of the Church, and in the Church, that by hearing of so great matters, faith might come vnto vs and by Faith, Justification and Saluation.

Selah.

The Hebꝛue text addeth Selah which S. Ierome translateth Semper, alwaies: For, the Church as a Bride glorious in her Husband, shal euermore be preached off: glorious things shal be spoken of her and in her shall be continually sung the ineffable glorie of the euerlasting grace of God in Christ our Lord.

And so the Iewes for the most parte interpret the word Selah for euerlasting like as it is euident in their Epitaphes,

as the Iewish Epitaph is in Hebꝛue, at
Basil, His soule continue in Paradice,
Amen, Amen, Amen For euer and euer.
For it is vnderstood by that verse in the
84. Psalm. They shall praise thee for e-
uer and euer: And so likewise by Thar-
gus the Hebꝛue writer vpon this 87.
Psalm.

Rabbi, Aben Ezra expoundeth it for
trueth or truelie. David Kimhi writeth, Ama.
that it is a token of lifting vp the voice,
in this Psalm from the roote, to lift vp, Salal.

So as indeed by this perswasion, the cogi-
tacio of y^e mind is moued earnestly to way
& consider a great matter: for in this place
it is a worthy little verse, to the medita-
tion wherof, all the powers of the minde
may be profoundly and earnestly moued.

For our matter is now in making, wee
are that Church, the excellent Cittie of
God, concerning which so glorious things
are spoked off: Al which things are pro-
mised and surely giuen vs from God in
Christ: For so greate and vnspakeable
are they, that the Prophet Esay, and the
Apostle Paule write of these. That for
them which loue God, such thinges are
prepared, which neither eye hath seene.

The Riches
of the church

The Solace of Sion,

nor eare hath hard, neither yet the heart
of man conceiued. Esa 64.1 Cor. 2.

In what
pointes the
Church of
Christ is
glorious.

Now let vs ioine the Hebrue phrase
vnto the Greeke tert, and you shall see a
goodly consonancy, Glorious sayings are
ther of thee, but, in thee, O City of God.
For without thee, & of thee is all euil spo-
ken. For those same glorious thinges
which are spoken off touching y^e Church,
are vndoubtedly not spoken of her, but in
the Church: for without the Church, the
woyld, that is, the cōgregation of the vn-
godly, the spouse of the deuil, the enemie
of Chri^t, with her Ruler is not glorious
but speake mœr & extreamē infamies oꝝ
flaunders of the Church. Without the
Church (wher the Gospell is scoyned and
billed out of doores) so soundeth the verse,
Reprochful thinges are spoken of thee O
city of Satan? For so also y^e vngodly ones
flatter theselues that they are the Catho-
like Childzen of God, the ancient Chri-
stians and the City of God: But others
(not honouring the Pope) them doe they
cal the childzen of Satan: yea, they con-
demne the Gospel of the grace of God, oꝝ
as the damnable doctrine and error of
Satan.

At Augusta, one of those Papistes a Doctor of the Popes Divinity by suggestion, in presence of Duke Maurice cried out upon the which belaeued in y^e Gospel of Christ, (which hee called the new Doctrine) as persons infamous, and vnworthely requested rightly to beare witness of y^e Truth befoze Judges or Magistrats as we say in Dutch, Sie sollen mir zukeyner warheit odder zeugknus gut genug sein. So Paul that most excellēt light of the Church, was contemptibly reckoned for a Sower of strange doctrine. Actes. 17.

Paule and Silas were called Disturbers of the whole worlde. ibidem

And in times past as it appeareth in y^e Apologie of Tertullian against the Gentiles, the Christians were of Gentiles named murtherers, Church-robbers, infamous persons, publique enemies, murtherers of Infants, procurers of wicked lusts, Batwdes, and Asses-heades: in that they worshipped an Asses head as it were a God: which suspition Cornelius Tacitus had stirred vp.

The assemblie of Christians to the Supper of the Lord was counted of the vngodly ones, a Faction.

The Church
of God is raised
on by the
vngodly ones

The Solace of Sion,

Christians were named the cause of all publique mischiefe, and of all inconvenience amongst the people of the world : If the river Tiber rose vp to the walles: If the river Nilus flowed not vp ouer the fieldes, if the Skies stood still, if the earth quaked, if euer any famine or pestilence were, by and by it was denounced, Cast those Christians to the Lions . Finally, they were reprochfully called vnfruitful in their businesse , and not good for any thing. They were also called, Sarmenitij & Semitij because being bound to a block of greate waight, standing vp right and compassed about with fier wood they wer burnt to ashes : And for this cause also they were accompted desperate, and cast away.

Christians
bearing the
blame of all
euill happes.

Christianos
ad Leonem.

Note.

In Ciprians time there was among the enemies of the Christians one Demitrianus, a man of great name, which saide , that all mischiefes whereby the world was tossed and turmoiled, was to be imputed vnto the Christians, for that the Goddes of the Gentiles wer not worshipped amongst them : And then it was an offence to be a Christian.

Julianus the Apostate in respecte of

reproch called the Christians Galileans,
as Nazianzenus writeth.

The Iewes at Rome called the Christian faith and that congregation, a Sect,

Of this sect (say they vnto Paule) it is knowne vnto vs, that in euery place, men speake against it. Act. 28.

Christ the head of the Church, the husband and foundation thereof, heard himselfe called of the Iewes,, a Samaritane, a Seducer and deceiuer of the people, one hauing a Deuill, and a sedicious person. And in our time such as belauie the Gospel and reiect the doctrines of men disagreeable to y^e Gospel, (y^e I may omit infinite other slanders) are called of the vngodly ones Lutherane Heretikes: But Christ the husband of the Church, in this world despised and abiect, (such is his vnsearcheable wisdom) turneth euen these slanders also into glozie for the Christians. For who had not rather heare tenne hundreth thousande reproches of the vnpraiseworthy Gentiles and vngodly persons abhominable before God (and that for the name of Christ) then to beare the state of a king, and enioy at ease all the honoures and benefites of this world?

The Solace of Sion,

This one blessing of Ch:iste confoundeth all the cruell curses of this woꝝlde. Blessed are you whē men reuile you, and shall speake all euill against you for my names sake falsly: Reioice and bee glad, because your rewarde is greate in heauen. Math. 5. verses. 11. and. 14.

Verf. 3. { I will thinke vpon Rahab
and Babilon with thē that
knowe me.

Verse. 4 { Beholde the Philistines also
and they of Tyre, with the
Moriāns, loc, ther was hee
borne.

First of al, the names of the aforesaid Nations must be declared, and the meaning of the Prophet shall more easily appeare: Rahab therefore is a Surname which Esay also in his 30 chap. giueth vnto Egypt, because it was a proud People, in whome when the Iewes put their hope and confidence, they were deceived.

Wherefore Esayas saietth, For the Egyptians are vanitie, and they shall help in

vaine. Their (Rahab or) strength is to sit Cay
stil.

And in the 51 chap. Art not thou that same (Arme) that hath smitten the proud (Egypt?) Arnobius and Augustine vnderstand by that same Strumpet in Iericho, those y are wise in their owne conceites:

Unto the other Doctors Rahab seemeth to signifie rashnesse and insolency or pride wherewith the Egyptians are by good right entituled as the speciall Enemies of the the Iewes. And Thargus the Hebꝛue wyter in this place hath Mitsarri that is to say Egypt for Rahab.

Mitsarri.
Raab.

Those persons called Allophili (as it is in y Graeke translation) are Philistines for the Hebꝛue text hath Pheleser, which S. Hierome translateth for Palestine.

Pheleser.

And the same Hierome vpon the first Chapter of Amos, giueth to note that the 70 Interpreters called the Philistines alwaies Strangers borne: for wheresoeuer (saith he) in the olde Testament was read Straungers borne, they are to bee vnderstode not commonlye, as touching all foraine Nations, but properly of Philistines which now are called Pa-

The Solace of Sion,

These Nations, that is to say Egyp-
tians, Babilonians, Palestines, Tyrians and
Ethiopians were well knowen to the
Iewes for their Neighbourhode and for
their malignant mindes towards them.

Hereby therefore y^e Prophet teacheth
in the person of God, that the before men-
tioned people, although hetherto they
knewe not God and were manifestly vn-
godly and accursed (as all other Nations
being without hope, and wanting know-
ledge of God in the worlde) shall yet not
withstanding be receiued into the grace &
fauour of the Gospell. As if he saide I wil
remember those Nations amongst them
which will knowe me: that is, amongst
my elect & true Christians, which knowe
and worship me by faith in Christ. Bles-
sed is he which God so thinketh vpon, that
he is written in the booke of life, & what
maner of life soeuer he led before, hee yet
through grace by Christ may be reckoned
amongst the people of G O D, that is, the
Church of Christ,

Our Scholemaister D. Martin Lu-
ther, that he might also open the misterie
of the calling of the Gentiles, in this place
hath put the eares of y^e Germanes, both that

translate it, Ich will predigen lassen Rahab vnd Babel, das sie mich kennen solle: that is to say: I will let preach Rahab & Babilon that they may knowe me.

And this rightlie and perspicuously so he doth: For, that this is the rule of a good Interpreter, S. Ierome writing unto Summa and Fretela teacheth vs: That he might expresse the phrase of an other language in the propriety of his owne tongue, which thing also amongst y^e ancientes & be learned writers haue done: as Tully in Protagora Platonis. & in Oeconomis co Xenophontis, & in Demosthenes his oration against Aeschines, & many others. In which place heare that iolly bragging of the outragious Synagogue is beaten backe wheras it crieth, Abraham is our father, we are the heritage of GOD, the Gentiles are accursed. Iohn. 8, vers. 39.

For it is a cleare and euident Testimonie of the calling of the Gentiles out of the whole world, to the Gospel of Christ: For by the calling of the aforesaide Nations, in this place are all other Nations also to be vnderstood wheresoeuer they be throughout the worlde.

And like as the Prophets do prophesse

The Gospel
pertaineth vnto
to al nations.

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of the grace of Christ to be imparted vnto the Nations that the kingdome of Christ may be Catholike or vniuersall: Therefore not onely shall God remember the posteritie of A B R A H A M, after the flesh, but also the Gentiles in the whole worlde, out of whome by faith he maketh the sonnes of Abraham, that if not in consanguinitie, yet in the same faith they may resemble their true beleeuing father Abraham: Therefore doeth the Apostle call Abraham the Father of all the faithfull by Circumcision, that vnto them also Righteousnesse might bee imputed, euen as (vnto him beleeuing the promise concerning Christ) Faith is imputed vnto righteousness. Rom. 4. 16. vers. 9. 7. Gal. 3. vers. 7. 22.

The Lawe worketh nothing there no: the generation as touching the flesh: For the promise happened not vnto Abraham, by the Lawe, no: to his seede, That hee should be the heire of the worlde, but by righteousness of faith. Like as in 3. cap. Gal. vers. 7. he saith, They which are of faith, are the Children of Abraham.

Wee vnderstande here, that the flesh hath no prerogative in respecte of iustification

fication but saith in Christe: Wherefore wee which were taken from among the Gentiles, and (which as the same Apostle saith) were once farre off, are now made neere by the blood of Christe. Ephes. 2. vers. 13.

Who from out both Iewes and Gentiles hath made one, and hath broken the stoppe of the partition wall. vers. 14.

Nowe wee both through him haue an Enterance vnto the Father of mercies by one spirite. vers. 18.

This doth the promise of God in this Psalm, I will thinke vpon Rahab and Babilon. &c. that is to say, I will call and take vnto me Childzen from out of al the Nations in the world, and not out of Canaan onely: which surely ought to be reckoned by good right amongst the glorious things which are spoken off touching the Church of Christ.

For the Apostle also in the third chapter to the Ephesians, teacheth the calling of the Gentiles into the Church or Congregation of ISRAEL, a Mysterie: which was not alwayes known vnto the Sonnes of men, but is reuealed vnto the Holpe ones, the Apostles of

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Christ and his Prophets, by his holy spirit, namely that the Gentiles are fellow-heires with the Iewes, members of one body, and Co-partners of the promise of life in Christ.

And the Prophet Dauid here addeth in the ende of this verse Loc, there is hee borne (that is to say,) the people of the nations before remembred:

Where are they borne? I answer, wher as hee reckoneth vp by the name of those Nations, it is certaine, that he speaketh of them which are now borne: but he affirmeth the misterie of regeneration To be by water & the Spirit, as in Iohn 3. And he teacheth also that those Nations borne anew theare, that is (within the gates of S I O N, in the citie of God) haue given their name vnto Christ, forsaking their Idols, and are to be conuerted from darknesse vnto light, and from the power of Satan vnto the true and liuing God that they may also receiue forgiveness of sinnes, and inheritance amongst them which are sanctified by faith in Christ.

And

Verf. 5. { And of SION, it shal be reported, that manie are borne in her : And hee euen the most high shal stablish her.

In this place the translation (as **S.** Hierome sayeth to Summa and Frete-
la) according to the places, times and pleasures of olde writers, differeth fro the Hebrue veritie: For, that saith, Vnto SION it shall be reported, many are borne in her. But the Greeke translation hath it thus, The Mother Sion shall say many persons are borne in her. Finallie, the west church hath now for a long time read, Shal Sion say many are borne. &c.
In which place not without cause do we detest the negligence of the Prelates of the Church, in whose power at this day consisteth the chiefe regarde of thinges who do surmount the Princes of the Empire both in wealth and reuenues: much more are equal vnto them, and yet in so many ages not euen one hath bene found who at the charge of the Church goodes, hath reformed the exemplars of the Byble or at leastwise the Psalter, within all the

The notable negligence of the Popish Prelates for spirituall matters in this Authors time

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Churches is long nightes and daies : such faithfull Stewardes of God are they for sooth ? But let vs suffer them to fill vp the measure of their Fathers indeede, the Pharises: whoe euen themselves with like periturye gouerned their Sinagogue in time past so long , that whiles they woulde not repent them, they vtterly perished from the face of the earth.

Firste, wee will shewe forth what meaninges the Hebrew Text hath. Of SION it shall bee reported, that is, of the Church of Christe it shall bee preached, Manye are borne in her. That is euerie one that is regenerate by the Spirit, is borne in that SION: For, in the Church are, the worde of life, and the Sacramentes of our saluation.

Wherefore, they which remaine out of the Church, are the Children of wrath, the Children of olde ADAM, yea carnall Children dead in sinnes and subiect vnto eternall damnation.

But they which in SION adresse or reedifye the Cittye of GOD, doe finde the Gospell of Saluation, and the Sacramentes by the whiche they are borne anewe and are made the Children

Without the
Church of
Christe is no
saluation.

The Sonnes
of Adam.

of grace, the Sonnes of **G O D**, and new men, are raised vppe from the Death of Sinne, and made Spirituall heires of eternall life.

We are regenerate, by the Gospell and Sacraments.

The Hebrue Phrase is, Vir & Vir, Homo & Homo, for the worde Vnusquisque.

Luther whome the Spirit of Chyriste taught, by moſte grievous tribulations not onely to ſinge with the voice, but alſo with the ſpirit and trueth, expreſſed this verſe to the Germanes, vnderſtanding on this maner : Man wirt von Zion ſagen, das aller ley leut drinnē geboren werden. It ſhall be ſaid of Sion, all Nations ſhall be bozne therein: which we out of the Hebrue text doe thus expound, Vir & Vir, that is, euery one in whatſoever Nation he be bozne, at length yet againe hee is bozne aneue in SION. As Peter alſo in the Actes Cap. 10. ſayeth, Of trueth I perceiue that **G O D** is no ter of Perſons, but in euerye Nation that feareth him and worketh Righteouſneſſe is accepted with him. verſ. 34. and 35.

Accoꝝding to y^e Brāke edition we read,
The mother Sion, y^e is y^e church which is

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the spiritual mother (For within the Church
we were borne a new with water and of
the Spirit, and in the lap of the Church,
as infants are in their mothers bellie:)
And first we are nourished with milke, &
afterward with strong meat that is with
the word of God preached vnto vs accord-
ding to our capacitie: vntill we all meete
together in the vinity of faith and know-
ledge of the sonne of God, vnto a perfect
man, and vnto the measure of the age of
the fulnesse of Christe, as the Apostle S.
Paul saith Ephes. 4.

Vnto this spirituall birth by vs from
God, had Esay respect: with whome in his
49. chap, The Church (maruelling at the
multitude of her Childzen) crieth thus:
Who hath begotten these? Seing I am
harraine, and desolate, a Captiue and a
Wanderer to and fro, and who hath nou-
rished them?

And the Lord God answereth her.
I will lift vp mine hande to the
Gentiles, and set vp my Standerde to the
people, and they shall bring thy Sonnes
in their armes, and they shall carrie thy
Daughters vpon their shoulders, ibidem.
vers. 22.

And the Apostle S. Paule in the 4. Gal speaking of the Church saith, But Ierusalem which is aboue is free, which is the Mother of vs all: For it is written, Reioice thou barraine that bearest no Children: Breake forth and crie thou that traueilest not: For the desolate hath many mo children then she which hath an husband. Esay 54.

Augustine in this place vnderstandeth by the word Homo, Christ, by reason of the disposing of the nature humane taken vpon him: which though it haue a godely seruice or meaning, yet is it not spoken in place.

Arnobius (not marking the Hebzeus sence, Homo & Homo) vnderstandeth Adam begetting sonnes which may possesse the earth, & Christ begetting sonnes which may possesse the Heauens: But these wordes make nothing for the purpose. For, he rehearseth before, diuers nations purposing to shewe that not onely the Iewes but also the Gentiles (where soeuer in the world they be) shall fully attain to that Citie of God, and shall be bozne anew in her, that this second and spiritual byrth may not onely pertaine to Israell,

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after the flesh, but without respect of any person euen vnto all Nations: For, by the Commaundement of Christe, The Gospell was to be preached vnto all Creatures. Which thinge sith it bringeth regeneration, all Nations are altogether to be admitted into this Citty, That they might be borne anewe (as Peter sayeth) not of mortal seed, but of immortal seed, by the worde of the liuing GOD, which abideth for euer. 1. Peter. 1. vers. 23. For so our Lorde himselte openeth openeth vnto vs all the Prophecies touching the saluation of the Gentiles in Math. 8. and Luke. 13. Manye shall come from the Easte, and the West, from the North, and the South, and shall rest them with Abraham, Isaac, and Iacob, in the Kingdome of GOD. Mathew. 8, verse .11. Luke. 13. vers. 29.

Wee haue also in this place a moste strong weapon against the argumentes of the Iewes, and those which embrace Iudaisme: who doe wele and arrogate the promises (made vnto this Spirituall SION) to them and to their earthly IERUSALEM: as if these so great commendations were spoken of the earthly

Cittie. And in our age the newe Donatistes and secte of Chiliastes, most foolishlie also dreame with the Uncircumcised, promising themselves earthelye thinges: where the Spirit of Christe promisseth in the Prophetes (with moste sweet allegories) spirituall and celestiall thinges. Unto which fanaticall persons also the moste delicate Table of the worde of **G D D** is turned into a Snare and Trappe, yea into an offence and Retaliation: Their eyes are darkened that they see not, and their backs are alwaies made crooked, that they see nothing but earthelye thinges, whereas meere Celestiall thinges are promised vnto the elect ones of **G D D**. For those Nations whome the Prophet and Psalmograph here reckoneth vp, and affirmeth to bee borne in **SION** for a trueth are not borne in that earthelye **SION** and **IERUSALEM**: wherfore we doe most necessarilye vnderstande the verse to bee set downe as concerning the Spirituall **SION**.

For so the Apostles and Euangelistes (as the Interpreters of the Prophetes taught by **G D D**) haue instructed

The king-
dome of
Christ is spi-
rituall.

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vs to vnderstand and handle the Oracles of the Prophets on that maner. Christ the spirituall king, a high Priest of good thinges to come, promised in the Gospell vnto a spirituall people, thinges spiritual and eternall and not mere temporall good thinges. wherfore, as Augustine writing vpon the 39. Psal admonisheth vs: Let no man promise himselfe that, which the Gospel promiseth him not: The scriptures promise vs not in this worlde but tribulations, persecutions, Calamities, increase of sorrowes, abundance of temptations: to these thinges let vs speciallye prepare vs, least vnprepared wee vtterly fall. These saith he.

That halfe verse, (The most High, euen hee shall stablish the same) hath in it more consolation, then our slender capacity can comprehend: It is a certaine special thing of those glorious Tytles which are declared of y^e City of God. For, what can bee spoken more glorious and more excellent of the Church of God then that the same is not founded and established by humane bandes, strengthes or counsels, but of the selfe same GOD the workmaister and preseruer of all thinges.

For ens: he Iesus Christ the sonne of the
biggest God, the power and wisdom of
God the father was sent to be a Roke &
foundation, a Wall and covering of this
holy Citie. Whereupon it followeth, that
this Citie shall alwayes be safe, from the
tyranny of death and of the Diuel, which
hath dominion ouer Death: much more
then shall she be safe from sickle sading
and bytill power of this world. For, see-
ing that God himselfe is the founder, con-
firmer, and defender thereof, it cannot be
destroyed nor subuerted, yea, the founda-
tion of this Citie shall stand vnshaken &
immoueable, euen to the vtmost, and for
euer. As it is in the 47. Psal. God hath
founded the same Citie, (his Church) for
euer. vers. 7. Therefore although it be
oppugned & assaulted of most cruell and
most mighty enemies without all truces,
namely of Sinne, feare of Death, the De-
uell, the World and the Flesh, yet it shall
not be cast downe at any time, but it shall
stand firme and mightie through Christ,
Who is a fierie Wall in the compasse of
his new Ierusalem: And he that toucheth
her, toucheth the apple of Christs eye, as
Zachary saith. Cap. 2. vers. 5.

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God is the
master build-
er of the
Church,

The Church
of God is
beutified by
Christ.

The begin-
ning of our
iustification
is of God and
not of our
selues.

Hereupon learne we that the building
of that Citie is not begotten, continued,
& confirmed with any strength of men,
but with the alone power of God: For he
hath laid y first stone, & not only frameth
in order all the building thereof, but also
keepeth & p̄serueth the same: Altogether
it depēdeth of y same God, not of vs, least
any man should boast thereof. For whiles
the vngodly is conuerted vnto Ch̄ist, hee
is builded vpon Ch̄ist, he is made a line-
ly stone of that spiritual building, but hee
is cōuerted by the alone power of Ch̄ist:
whiles Ch̄ist sendeth his Gospel, giueth
harty sorrow or repentance, faith & his ho-
ly spirit. As without the Spirit of Christ
we can do nothing Ioh. 15. And the Apo-
stle Paul openly confesseth in 2. Tim. 2.
That the beginning of repentance is not
in our power, but is giuen from aboue: If
at any time (saith he) God giue the repen-
tance to know the truth, & recouer them-
selues from out of the snare of the deuil,
wherin they are holdē of him at his plea-
sure. ver. 26. If God then lay y foundation
of this citie, y is, if he make the of y childre
of wrath, y childre of grace, & not they the
selues, If God draw sinners vnto him &

freely iustifie them for Christs sake. & they
may be conuerted from their vngodlines,
& belene, & in belauing may be made fit
stones to y^e building of this spiritual Sion:

If he (I say) lay y^e stones himselfe & polish
them, & build & stablish the whole City al-
so, I pray you what glory hath free wil in
y^e case of Iustification? Hath not he which
buildeth & confirmeth this City all y^e glo-
ry? whiles y^e holy Ghost beginneth in vs
Iustification, & conserueth the same. to the
end y^e he which glorifieth, should not glory
in y^e Law, no: in Works, no: in Strength,
but in y^e Lord? Whē as No man can come
vnto Christ the corner Stone of that build-
ing, except the heauēly Father do draw
him. Ioh. 6. And no man can come vnto
the Father. but by this corner Stone Iesus
Christ. Ioh. 14. Here are the newe old Pe-
lagians confounded and utterly sal downe
which go about to build & ground this ci-
ty by their own works, merits & passions
which blasphemously affirme that Grace
is giuen according to our merits. & most
arrogantly cast away the grace of Christ.
If a man shal aske of these howe they are
conuerted? They answered, they do y^e which
is in their power to do, & endeuor toward

Freewill is
nothing in
the case of
Iustification

1. Cor. 1. verſ.

Iohn. 6.

New and old
Pelagians
confounded.

The opinion
of schoole
Doctors in
meriting
grace

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wel doing wth natural strength or ability of
 vnderstanding & wil, & so they merit Pri-
 mā gratiam de congruo: And wth frē wil
 is helped of grace (by w^{ch}de brought forth
 from frē wil and grace) they affirme,
 that they deserue euerlasting life. de con-
 digno. Nowe, some men are ashamed of
 such blasphemous doctrine, and deny that
 they euer taught so, to the end they might
 deceiue simple soules. But I appeale vnto
 to the booke of the Adversaries, I ima-
 gine no vntruth: Let the schole Doctors
 be perused ouer (in dist. 25. 26. 27. 28.) of
 the second, touching theological Senten-
 ces & you shall there see that same where
 vpon S. Paul speaketh in the 2. Coloss.
 verse 8. saying: They haue spoyled vs
 through Philosophy & vaine deceiuing.
 But, truely, so to extol the nature of man
 (not yet bozne a new thzough the spirite
 of Christ,) what other thing else is this
 then to desire to builde and grounde the
 Church by their own powers & strengths
 without Christ the foundation? For, to
 builde and ground the Citie of God, is no
 other thing, but, of vngodly ones, to make
 godly ones, to translate sinners from out
 of the kingdome of sin and death, into the

Their opini-
 on of meri-
 ting ex Con-
 digno.

So is that
 booke of the
 master of the
 Sentences
 called.

What it is to
 builde the
 Church of
 God vpon
 an vngodly
 cr-

kingdome of righteousness and saluation,
to pardon sins & to implant members of the
Church iustified to build vpon the Rocke
Christ, & in the faith of Christ & hope of the
gospel so to preserve them, & they may not
fal away, but continue still in the faith. And
this work (as Augustin strongly proueth
in his booke de Bono perseuerantia) is the
gift of God alone. Therefore & alone most
high buildeth, bewitcheth, stablisheth, & pre-
serveth this city, as all scriptures do beare
witness. Not vnto vs Lord, not vnto vs (in Psal. 115.
& beginning, continuance & conseruation vers. 1.
of iustification) but vnto thy name, giue
the glory. We will gladly confesse then,
that all foundations of saluation, which
hitherto euil bewitched persons haue de-
rised by mans wisdom, (to the end that
we should be iustified and saved by them)
are not onely ruinous, but also the verie
denoting gulfe of hell: whereinto are o-
uerwhelmed so manie as embrace not
Christ the head and foundation: so many
as by the workes and traditions of men
goe about to build and establish this Ci-
tie. For they are most pestilent builders,
such as in times past the Phariseys and
Scribes were: who when they ought to

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haue bene builders (most vnfaithfully re-
fected the corner stone, without the which
the spiritual building cannot stand at all.

The Church
of Christ is
eternall.

Learn moreover, that the Church shall
still continue alwayes, though infinite of-
fences daily escape in her, which threaten
destruction & downefal to the city of God.
For, we which are citizens of so excellent
a City do euen yet make warre (as it sa-
meth) in a doubtful battel, and more infir-
mity the strength is seene in vs. And that
beutiful City is obscured with innume-
rable kinds of Crosse & infirmity in this
world. Sathan assaults the same by athou-
sand sleights: The members & Apostles of
Satan disturb the same with errors: Ty-
rants with open hostility invade & spoile
the same. But this is our consolation,
(what manner of forme soeuer this Citie
beareth in this world) god who hath found-
ed & stablished the same is of more might
then al the enemies which assault it.

Wherefore, we shall still continue in-
vincible, and at length most gloriouly (in
the power of her chiefe founder, & King,
Christ) we shall triumph ouer al her eni-
mies, the world, the deuill, & death. which
thing Dauid saw in y^e spirit, & singeth in y^e

62. Psal. He (euē god) is my strength & my saluation, &c. vers. 7. And he exhorteth the Church y^e she would alwayes wth confidence flee for refuge vnto her founder, saying. Put your trust in him alwayes, &c. ver. 8.

Vers. 6. { The Lorde shall rehearse it
when hee writeth vp the
people, that hee was borne
there. Sela.

NOW see in what estimation Christians are had, whether Iewes or Gentiles, when they are borne a new in SION: God himself hath registred them in the booke of life and doth reckon them vp name by name, as his peculiar people, as his inheritance purchased with the precious blood of Christ. The Lord (saith he) in writing the people born a new in Sion, shal reckon them vp among the Catalogue of his saints or children: Out of this booke of life shal he number or name them, saying. There was he borne, namely in Sion. This is the Citizen prescribed & predestinate vnto y^e number of y^e heauenly citizens: him do I know, & acknowledge as a Citizen of my Citie.

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Luther translateth it thus: Der herr wnt predigen lassen in allerley sprachen, das cleretlich auch claselb, geboren werden. which may thus be englished. The Lord wil let preach in all manner of speeches, that some shalbe bozne there.

Acts. 2.

That was begunne by the Apostles in the day of Pentecost, when being inspired by the power of the holy Ghost from above, they published forth y great works of God, in diuers languages: & the same thing comes to passe at this day, and shal be accomplished in the world, enen to the fulnesse of the Messias his kingdome.

Through
Faith in Christ
we are enrol-
led in the
Booke of life.

A holy and most louely Register: For they that shalbe on this manner enrolled by God in the Catalogue of his Sainctes (who are partakers of the Sacrament of regeneration in SION, and are made alreddie Citizens) ought not to doubt of Gods grace towards them, and of their saluation: For the giftes and callings of God are such and in such manner. That he can neuer repent him of them. Rom. 11
If thou beleeuest in Christ, thou findest thy selfe in the booke of life, Thou art a Citizen of y heauely IERUSALEM
thou art bozne of God. Concerning such,

Christ saith. Luke. 10. Reioyce that your names are written in the heauens. & hem doth bee acknowledge and reckon as his household: For although there is nothing unknowne to God, but al things are cuncta, Whom, God is said to knowe.
 dent befoze the eyes of God, yet, he is said in the Scriptures to know those persons, whom he leueth as his Sonnes, which do the wil of their Father, and shal dwel in the house of their father for ever. 1. Ioh. 2. So. S. Paul. 2. Tim 2. saith, The foundation of God remaineth sure, and hath this Seale, the Lord knoweth who are his. And in Iohn. 10. Christ calleth his sheepe by their names and bringeth them forth vnto the Pastures of life. But as touching the vngodly he saith, I neuer knewe you. Math 7.

And in the end of this verse the worde Sela is added: To the intent that not so much the word it selfe as the cogitations and meditation of so blessed a writing & myserie of our Regeneration might bee vnderstood: Least so great matters should be negligently as it were overlooked.

For if we bee wise we will alwayes consider most earnestly the grace or benefite of our Baptisme: That we are bapti-

The profits we haue of our Baptisme

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zed vnto the redēming death of Christ Iesus, whereas all our sins, and euen death the reward of sins are viterly swallowed vp. We ought neuer to forget, that in S I O N we are well bozne who were first euill bozne in the Babilon of this worlde: Namely the children of wrath, enemies of God, accursed and the bond slaues of Satan. And will you heare that excellent Citizen of this blessed S I O N, Paul, how much he esteemeth this his allotted happinesse? howe worthily hee esteemeth the most ample gift of our regeneratiō. 3. Tit. But (saith he) when the bountifullnes and loue of God our Sauour, towards man appeared not by the works of righteousness which we had done, but according to his mercy he saued vs by the washing of the new birth & the renewing of the holy Ghost Which he shedde on vs abundantly, through Iesus Christ our sauiour. That wee being iustified by his grace should be made heires, according to the hope of eternal life. This is a true saying. And S. Peter 1. Pet. 3. saith. To the which also the figure that now saueth vs (euen Baptisme) agreeth, not the putting away of the filth of the flesh, but in that a good

Tit. vers. 4.
6. 7.

Pet 3.

ers. 21. & 22.

conscience maketh request to God by the resurrection of Iesus Christ. Which is at the right hand of God gone into heaven, and swallowing vp death that we might be made heires of eternal life. **Wherefore** our dulnesse is to be abbozred who (for so great a grace of the fountaine of regeneration wherein wee haue put vppon vs **Christ & God** hauing nowe elected vs for his chlozen bozne a new vnto the life celestiall, in the number of his Citizens) do not continually render him thanks: And finally who doe not endeuer our selues that being clesed by the blode of **Christ** from our sinnes we might liue, soberlie, iustly and godly in this present world.

Glory be to God our most merciful father for the exceeding riches of his longanimity, whereby he inuiteth vs vnto repentance and a life woorthy of baptism, & continually beareth with sinners. **The same God** perform in vs, so as with woorthy thanksgiuing wee may alwayes remember That, we are born there in Sion: That is in the Catholike Church by the spirite, & that there by faith we may fully continue in the same City, wherein both **Prophets & al righteous soules** eni befoze

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the incarnation of the Sonne of God, are regenerate or bozne a newe by the Circumcision of the heart : which Consisteth in the Spirit, and not in the letter, whose praise is not of men but of God. Rom. 2. vers. 29.

Verse. 7

{ The Singers also & Trompeters shal he rehearse : All my fresh springs shall bee in thee.

Here again the Translations varie: The Hebrew text hath Kehilim, which some doe translate as it were for shalmes, others, like as they which dance for ioy: Halal in de'd signifieth to leade the Dance, to reioyce. And where the Hebrew hath Migniny, (my fountaines or wellsprings,) & I take word signifieth (an habitation): although this varietie doeth nothing impugne the Catholike verity, for both of them are taught as true. Yet it is very good to discern the meaning of the Prophet in the sacred phrase: for, where as the Greeke translation which is read in the Church

at this day is not the pure or sincere translation of the 70. Interpreters, but is varying and corrupt, we do well by the counsell of S. Ierome, if in the reading of the Law and the Prophets wee shall returne vnto the Original, That is, vnto the Hebrew language: The meaning then of the Prophet Dauid in this verse (according to the Hebrew phrase) is, And the singers are there (vnderstande in that SION) whereas people of all Nations are borne a new, and not the Iewes only. But what sing they? Undoubtedly these glorious & most magnificent workes of God, which be as the most high founder and preserver of the Church worketh in the Church to the saluation of the Church.

And seeing that those things which God promisseth and performeth in Christ to and for his church, are such and in such manner, that they exceede all humane persuerance, and vnderstanding of all creatures in respect of their excellency, The Prophet saith here That those singers in SION are like vnto them which dance for ioy, who for the immoderate ioyes & they haue conceined by the preaching of the Gospel, do euen leape & dance for ioy.

How other
ioyes do be-
gin in the
Spirit.

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But he speaketh of a spirituall ioy which issueth out of faith in Christ, (whiles we are perswaded of the holy Ghost that our sins are abolished by the death of Christ) that we are so reconcyled vnto God the Father by his sonne incarnate, suffering for vs. and risen from death to life, that he would vouchsafe to be our Father for euer and euer. And his grace or benefite of adoption so cherefully comforteth Christians, that they despise all worldly ioyes in respect of the sincere ioy of the Spirit: And doe esteeme them as no other thing else then lamentation and sorow. Which thing it selfe Spiritual persons will testify, who haue felt sometimes in their consciences both the wrath of God, and also his mercye in Christ promised, and haue failed the swete worde of God, and the vertues and effects of the world to come. Wherefore he saith not only The singers, but he addeth there are also, Trompeters, that wee may more clearly expresse the greatnesse of that spiritual Joy.

And where as he addeth (Al my fresh springes shalbe in thee) he speaketh of the manifolde & diuerse graces or gifts of the holy Ghost, which the father for his sons

The spirit of
God imparteth his gifts
most richlie
vnto his
Church.

Take most abundantly poureth out vpon
his Church: neither in daies doe those
Wellsprings flow elsewhere, without his
Church, although the most gracious God,
doth euen poure out also vpon the Gen-
tiles diuerse giftes of body and soule, yet
the wellspring of Christs grace iustifying,
the Wellspring of grace, of knowledging
our sinnes and of acknowledging gods
goodnes, The wellspring of spiritual peace
and true Joy, The wellspring of thankes,
of prayers & thanksgiving, the wellspring
of the gift of daily praising the Lord that
wellspring most largely opening to y^e giftes
of Charitie, and the residue of the Wel-
springs of the giftes of the holy Ghost flow
not nor gush not out in the wilderness of
the vngodly ones, but in the enclosed and
most pleasant garden of the Church: con-
cerning which wellspringes euery where
we reade many things in the Scriptures
as in the 68. Psal. He is gon vp on high,
he hath led captiuitie captiue and giuen
gifts vnto men. vers. 18.

In elder daies befoze the fulnesse of
time had appeared, when as yet the elect
ones looked for the Messias & saviour (and
that wth doubtful desires to come in y^e flesh,

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Psal. 78. ver. 1. those wellsprings of Graces then flowed in SION, and in the Synagogue of the people. For, In Iury was God knowne, and his name was great in Israel.

Psal. 68. & Ier. 10. ver. 15 The Gentiles were an horrible and drye Desart, without knowledge, how to glorifie God: as in Rom. 1. Concerning whom is said in the Psal. Powre out thy wrath vpon the Gentiles which haue not knowne thee. In the Synagogue of Congregation was the sacred Scripture, therein was the true vnderstanding of the Prophecies concerning Christe which should come, yea the Prophecies, Faith, Hope & other free gifts according to the reason of that time.

Nowe when Christ the saluation of God was sent into the world, not a few little sliding streames and small well-springs of the gifts of the Holy Ghost, but the wide windowes of heauen being opened, great floods and seas of free gifts plentifully flowed forth in the Churches of Christ: And the predictions of the Prophets were in deeds fulfilled, as touching the most ample effusion (of the spirit of the Messias glorified) in and vpon his Chur. ch: as in the foresaid 68. Psalm. He

hath giuen gifts vnto men, ver. 18. **And as in Esay. 12. vers. 3.** You shal draw out waters with ioy out of the fountaines of the Sauour, **And as in the 32. Chap. vers. 15.** Vntill the Spirite bee powred vpon vs from aboue, and the wildernesse become Carmel, or a fruitful field, and the plentifulle field be counted as a Forest. ver. 17. **And the worke of Iustice shall be peace,** euen the worke of Iustice and quietnesse and assurance for euer. vers. 18. **And my people shall dwell in the tabernacle of peace,** and in sure dwellings and in safe resting places. **And as it is said in the 44. Cap. vers. 3.** And I will powre out water vpon the thirsty, and floodes vpon the drie ground: I will powre out my spirite vpon thy seede, and my blessing on thy buddes. And they shall growe as among the grasse, and as the Willowes by the ryuers of water. vers. 4. **And againe in the 35. Chap. vers. 6. 7. thus.** In the wildernes shall waters breake out, and ryuers in the Dezart. And the drie ground shalbe as a Poole and the thirsty as Springs of water. **Also as the Propheet Ezechiel in his 36. Chap. saith. vers. 25.** Then wil I powre cleane water vpon you, and yee shall bee

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cleane: yea from al your filthines, & from
all your Idols will I cleanse you. A newe
heart also will I giue you, and a new spi-
rite will I put within you: and I will take
away the stony heart out of your body.
& I wil giue you an heart of flesh. ver. 26.
There speaketh b:e of Baptisme and of
the holy Ghost which in Baptisme is be-
stowed vpon vs. Moreover in the Pro-
phery of Ioe! Chap. 2. as it is said: And it
shall come to passe that after this, I will
power out my Spirit vpon al flesh ver. 28
And in Acts. 2. appeareth. Finally as in
the Prophecy of Zachary and 13. Chapter
is written. And in that day there shalbe
a fountaine opened, to the house of Da-
uid, and to the inhabitants of Ierusalem,
to wash away their sins & filthines ver. 1.

This Fountaine is Baptisme and the
holy Spirit, with his gifts, whereby also
commeth the washing away of spirituall
uncleanenesse, and the knowledge of the
Scriptures to the edifying of the Church.
Vnto this fountain of water of life, flow-
ing out to life everlasting, are we called
by Christ in the 7. of S. Iohns Gospel. If
any man thirst, let him come vnto mee
and drinke; Who so beleueth in me (as

the Scripture saith) out of his body shal flowe euen fountaines of liuely water: Which thing he spake as concerning the Spirit, which true belæuers in him were to receiue and enioy,

To be bziefe, in Sion, (that is) in the Church, God himselfe dwelleth as in his spirituall Temple: what meruaile is it then, if in the Church onely liuely fountaines or wellsprings of al graces do burst forth and water this Paradise vnto fructifying in this Spirituall SION? We do here finde assuredly the word of God in a Catholique sence, the spirit of Christ saith, true righteousness, remission of sins, peace of Conscience, Joy of the Spirit, Loue, and fulfilling of the law, and what soeuer spirituall benefites may bee: Because we finde the neuer failing fountaine of all benefites God himselfe, who is the most liuely blessednesse. But the Gretians doe reade this verse, thus, The dwelling in thee is as it were of all them that doe reioyce.

The Prophet David here speaketh of a Spirituall Joy which true belæuers onely in Christe, doe possesse: Concerning which S. Peter in 1. Epist, Chapt. 1

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saith: Whom yee haue not seene, and yet loue him, in whom nowe though yee see him not, yet do you beleue and reioyce with ioy vnspeakable and glorious. ver. 8 Receiuing the end of your faith, euen the saluation of your soules. vers. 9. True ioy cannot be but where the sorrowfull person is deliuered from all euils. The greatest mischiefes are, to be cast away from god, to remaine in sinne, to suffer the tyranny of death and to bee reserved to eternall damnation. For al the euils of this world being compared to these horrible and eternall euils are euen scarcely shadowes of Euils.

True ioy is
in the Church
alone.

But true deliuerance from vndoubted and greatest Euils may no where else be found, but in S I O N, as it is said by the Prophet Ioel. 2. Chap. Euery one which shall call vpon the name of the Lord shal shall bee saved. For in Mount Sion and Ierusalem shalbe deliuerance (as the Lord hath said) and in the remnant, whom the Lord shall call, vers. 32.

So where else then but in the Church the true S I O N can there bee true ioy: And herefoze the dwelling or habitation of al them (which truly reioyce by reason,

their sinns are forgiven the through Christ and saluation by him restored vnto them) is in S I O N alone: They that are without Sion, are in their sinnes, therfore they are the bondslaues of death and the deuill. When as therfore they lye in most grievous & eternall paines enthralled, what place of true ioy may be ther, yea, though they fully & wholly possesse in the meane time euen al the pleasures of this world?

Marke also that he saith (Of all them that reioyce,) is to vnderstand, not onelie that the Iewes, but also the Gentiles are to bee admitted to the true Joy of S I O N, by the promise of God: which thing the Scripture euery where witnesseth. In **46. Psal.** The Gentiles are called by name vnto this heauenly ioye. O clappe your hands together all yee people, O sing vnto God with the voyce of melody. Hee is the great King ouer all the earth. vers. 1. & 2. And Paul in **15. Rom.** Praise the lord all ye Gentiles, and laud yee him all people together. vers. 11. And the Prophet **Esay. Chap. 11.** The Gentiles shall put their trust in him: according to the translation of the **70. Interpreters.** And this Prophet David singeth in his **63. Psalm.** The

The righte-
ousnesse of
Christ pertai-
neth not on-
ly vnto the Iew
but also to
the Gentiles

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righteous shal reioyce in the Lord & put his trust in him, and all they that are true of heart shalbe glad, vers. 10. Beholde he saith not, the Iewe onely shall reioyce in the Lord but the iust: is no man iust then but the Iewe? Aske of Paul, who in Rom. 3. teacheth, That the Iewe is not iustified by the workes of the Lawe, but by faith in Christ the righteous and onely iustifier. And by and by he after that saith. Is hee the God of the Iewes onely? Is hee not also the God of the Gentiles? verses. 29 30. Yes of the Gentiles is he also God, which iustifieth Circumcision by faith and vncircumcision through faith. And in the 9. Rom. ver. 30. he saith: What shal wee say then? That the Gentiles which followed not righteousness, haue attained vnto righteousness, euen the righteousness which is of faith.

Heere the Scripture openly teacheth (so farre as vnto iustification pertaineth) that there is no difference betwene the Iewe and the Gentile: all haue sinned, and haue made of the glozy of God, but by the alone grace of Christ they are iustified. And as S. Peter in Acts 15. confesseth, god (so much as to iustification belongeth)

made no difference betweene the Iewes and the Gentiles. vers 9. If hee made no difference betwene them, if he also iustifie the Gentiles by faith in Christ, euen then againe shall the Gentiles be founde iust by Christ: If they be iust, then also do they reioyce in the Lorde, they reioyce in S I O N: They haue aswel their dwelling place as the Iewes the flesh of Abraham haue in S I O N: out of which citie no man is excluded but by that incredulitie which with the vnfaithfull Iewes he reiecteth, because they embraced not Iesus Christ the king of S I O N, Whome the Father himselfe (as David saith) appointed ruler ouer Syon his holy hill: And placed him as the head of the Gentiles. Psal. 2. Therefore the dwelling place of all which truly reioyce, (that is to say of Christians) is in S I O N, namely the Church of Christe: concerning which ioy of Christians, the Prophet Esay thus Prophesyeth in the 51. Chapter. Ioye and gladnesse shall be founde in S I O N, thanksgiuing & the voice of praise. Psal. 17. ver. 3. And the redeemed of the Lorde shall returne and come with ioy vnto Sion, and everlasting ioy shall be vpon their heades

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they shall obtaine ioy and gladnesse, and sorrow and mourning shal flee away. ver. 11. I euen I am he that comfort you, Who art thou, that thou shouldest feare a mortall man, and the son of man which shall be as withered grasle. ver. 12. **Which true and perfitte ioy** (neuer to bee taken away from vs. Ioh. 16.) **Christ our Lord & God** (who be blessed for euer) vouchsafe to giue vs heereby true faith in him, and in the world to come by the cleare and manifest beholding of him. Amen.

he Church
neither
ar Seuen-
lled Baby-
n, nor, yet a
orldly Mo-
rchy.

They that impugne our Catholique faith, which we haue confessed sixe yeres agoe, in a very great assembly before y^e Emperour & States of the Romane Emppye at Augusta, & will haue themselves accounted onely Catholique, doe tye the Church to the Seuenhilled Babilon, and so describe her, that she may be seene and perceiued with our very eyes, as if indeede she were a worldly Monarchy, wherein a visible heade and Vicar generall might beare rule: **They** (I say) with their finger point at that Spirituall SION. But the Scripture both beere in this place and elsewhere often ynough teacheth, that the Head, the builder and King of that Sion

is Spiritual, and the City Spirituall, not earthly, also the Citizens of that glorious Citie to be new creatures in Christ reioysing, singing and leaping for ioy, not openly ryding on stately steedes, in kings Pallaces, & al prodigallitie of this world, but in the Spirit: for, being saued through hope (as S. Peter saith) with inward ioy, they looke for that blessed hope and appearance of the glorie of the great God, and our Saviour Iesus Christ in the day of our full redemption. But in the meane time, they wepe & lament in this world: Contrariwise the world reioyceth and is glad. And as Christ saith, in the world they finde affliction, but in themselves peace, through Christ the ouercommer of the worlde. For, if a man beholde the Church according to her outward shewe, shee shall not become the dwelling place of them which reioice, but a lothsome prison of sorrowfull and afflicted persons. Therefore the blessings of that spirituall habitation do excede all vnderstandings, and are not perceiued with fleshly eyes: And the vngodly ones in this worlde are not worthy to see no not even the least citize of this holy City. abounded with the

Titus. cap. 2.

Ioh. 16. ver. 33

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Her true blessings which we haue in Christ. The Worlde seeth the outwarde man which is corrupted, but he seeth not the heauenly Ierusalem with her citizens bozne a newe of the Spirite.

The rich glutton in Luke. 16. seeth, Lazarus a begger, full of sores, and famished with hunger at his gate: but I pray you what carnall eye sight, yea, what humane reason woulde knowe so wretched and abiect a person in outward shewe to be the beloued childe of God to raigne wth Christ, and whom the verge Angelicall Spirits did attende vppon? with such figures of calamity Iye Christians couered in this worlde. The Apostles those most excellent and noble Princes in Christs kingdome, how afflicted were they in the kingdome of this worlde? They seemed outwardly the vilest persons of all men, they were buffeted wth blowes, they wandered vncertaine coasts, they were railed on & became as the most lothsome things of the worlde. Where (I pray you) were then the eyes which could perceiue such & so great compæres of the heauenly kingdome? finally how vnknown was Christ the true & bright of eternal kingdome.

Christians lie
couered with
figures of ca-
lamitie.

unto the childezen of this world, in y^e Synagogue of his people? For as it is saide by Peter, if carnall eyes could haue seene and known the Lord of glorie, the Iewes would not haue crucified him. And in the 32. Psal, he telleth vs what maner of person he was reputed in the worlde. I am a worme (saith hee) and no man, a reproch of men, and the outcast of the people, all they which see mee, haue laughed mee to scorne. vers. 6.

Psal. 32. vers.

This one thing therfore let vs be carefull of, That we may still continue in the Citie of God, (euen by faith in Christ) let vs readily embrace affliction, as the companion of the Gospel and for the name of Christ as the heauenly watchword and badge of his kingdome, let vs not esteeme or passe any thing, what blinde iudgements of this worlde are giuen vpon vs, but let the determination of y^e holy Ghost touching vs in this Psalme be onely set before our eyes. videliz. The Lorde loueth the gates of SION: what shal the most pestilent enuie of the enemies then hurt vs, which cryeth that wee are gone backe from God, and from his Church? The Lorde himselfe buildeth the Citie.

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wherein wee are, although then in the sight of the Childzen of this worlde thee seeme outwardly vile and a dongeon, yet is she an excellent and impregnable city. The Aduersaries reproch vs wth errors, but heare, they that acknowledge Christ doe wel vnderstand, that all fountaines of Gods graces do flow in this City of God. Therefore euen then also both the sounde doctrine of Christ, a right and true faith, yea god wo^rkes indede and studie after godlines here hence flowe forth likewise. yet doubtles faith is far moze lukewarm in vs thē is expedient. But we must pray vnto the Lord, & that instantly, that what he hath mercifully begun in vs he would make perfit the same. That we seeme not to haue receiued in vain so great grace of God in our Sion, and that the most glorious name of Christ be not for our sakes blasphemed: According to Peters admonition therfore. Let vs abstaine from fleshly lusts which strue against the Soule, and as straungers and Pilgrims in this world, (whose glozy passeth away) let vs seke wth earnest desire after a future and permanent City. Wherein (as S. Iohn saith) There shall be no more death, nor moue

1. Pet. 2. ver. 11.

ning, nor crying, nor sorow, but God shal wipe away in her all teares from the eyes of his true beleeuers. Apoc. 21. vers. 4.

Let the Children of this worlde take their delightes in earthly Cities, and fill their mindes with pleasures which shall soone haue an ende, for they shall be consumed from off the earth, which now they vniustly occupie and enioy: Let vs (whom God hath called to the rich glory of heavenly inheritance) seeke for things which are aboue. Where Christ our king and high Priesthe sitteth at the right hande of God. Which the same King of glory boughte to accomplish & performe: For into this City (concerning which so glorious things are spoken) except we beere in this life do enter by Faith, we shall not possesse the same in Deede, when this worlde shall haue an ende: which without doubt shall not long endure.

The Authors
comfortable
Conclusion
to the elect
of God.

Ephes. 1. vers. 18

Colos. 3. vers. 1

FINIS. Urbanus Regius.

Psal. 135. { Praised be the Lorde out of SION,
which dwelleth in Ierusalem: Praise
ye the Lord. vers. 6.

R. R.